

## **Hazrat Sheikh Ji Hali Hyderabad (revised)**



### **In honour of Hazrat Sheikh Ji Hali of Hyderabad**

Oh great, Shah, you've ruled the city for a long time.

Your favor is beneficial in general and to all others.

There are many holy notables in the city Hyderabad.

But you are unique among them for all your miracles.

Hafeez paid the numerous visits to your shrine house

Oh Shah of the Hyderabad Hafeez is your old servant.

Kindly favor Hafeez by the granting of all his request.

So he cannot return from your door with empty hand

Oh, Shah, I've always seen needy people in your area.

Please assist not only Hafeez but all other poor people.

Hafeez will be praying for the Shah's highest position.

Oh Shah you have ruled Hyderabad city for long time

We hope your favor will continue till the end of time.

The poor will always receive your kind help for them

Oh Shah, allow Hafeez to leave your place of grace.

At last, approve the wishes of Hafeez and all others.

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## **Hazrat Sheikh Ji Hali**

In the area of the Deccan, the founder of the Sufi chain 'Abul Alai' was Hazrat Shah Mohammed Qasim, alias Sheikhji Hali, who was among the holy and pious persons of Hyderabad. His original name was Hazrat Shah Mohammed Qasim, alias Sheikhji Hali. In the year 1175 Hijira, he was born. He was the son of Ghulam Mohammed and his father was among the sons of Hazrat Abdullah Ansari (R.A.). Hazrat Shaikhji Hali was born in Jhinhino, Rajasthan. In the royal court of the emperor, there was much honour and respect for his father. So for this reason, the king granted him a royal grant in his favour.

In the year 1189 Hijira, when Hazrat Shah Mohammed Qasim was 14 years old, his father took him in the presence of his spiritual master, Hazrat Izzat Allah Abul Alai alias Miya Sahab, and told to take him into his slavery. Then Hazrat Miya Sahab added Hazrat Qasim to the Sufi chain and blessed him with the knowledge of causation and meaning. And aided in the progression of mysticism. He stayed for a long period in the area, which is far away from the city. During that time, he used to live in the jungle as well as in desert places that were far from the city and its people.

In that area, he used to engage day and night in endeavours and efforts, and due to the special training of his spiritual master in a short period of time, he became perfect in this matter.

Hazrat Shaikh Ji Hali was staying in Suraj Gadh village. Once after the Eisha prayer, there was fondness in his heart for meeting of his spiritual master. He travelled to Bigad, which was approximately 30 kilometers from Surajgadh and which Hazrat Shaikhji covered in one night, and arrived before Fajr prayer in his spiritual master's shrine building. At the time, after performing Fajr in the shrine building, everyone went back to their homes to take care of their needs. There was no one in the shrine building except Shaikhji Hali. It was at this point that his spiritual master died. So then he was asked whether anyone was there. And Hazrat Shakhji Hali replied, "Yes, the slave is here." And it there was such a thing, third time the spiritual master summoned him in side and embraced him by the chest, bestowing upon him the grace of innermost knowledge, which was given to him and which was reached to him by Hazrat Abul Ala Akbarabadi.

When Hazrat Miya Sahib Qibla bestowed his innermost grace on Shaikhji Hali, he instructed him to travel to Hyderabad after his Fataha Sewam (Fatiha made on the 3rd day after a

person's death) and benefit students of reality with the help of the Abul Alai Sufi group teachings.

So Hazrat arrived in Hyderabad in the year 1209, during the reign of Nizam II, and stayed near the arch of Elachi Baig near Miralam Mandi, and before joining the army unit of Nawab Tadbhan Sultan ul-Mulk people used to refer to him as Shaikji Hali, and as in Sama meetings, a state of ecstasy would be imposed on him, so his title was changed to Shaikji Hali. And he became so well-known and famous that the world referred to and recognized him as Shaikji Hali, with his original name Shah Mohammed Qasim, only the very few people known in this matter.

And his father embodied the nature of the Darwesh people as well as the pious habits and personalities of his time. And who believe in his time's holy people. He was born in Masqat al-Ras, a village in the district of Fatehabad in the state of Jaipur, in the village of Jehangino. His blessed birth is recorded in 1175 Hijira. He was brought up in the atmosphere of village life. During his childhood, his father was preoccupied with raising his son.

When he was four years old, the "Bismillah" (Bismillah ceremony, also known as Bismillahkhani, is a cultural ceremony celebrated mostly by Muslims from the subcontinent in

countries such as Bangladesh, India, and Pakistan. It marks the start of a child's learning to recite the Qur'an in its Arabic script. It is not actually part of Islam. The ceremony marks how a child should read the Qur'an and say prayers properly. The ceremony is named after the bismillah ("In the name of God"), the first words of the Qur'an, and is known as Tasmiyah Khani, which means "In the name of Allah, the most gracious, the most merciful."

And from that time on, in his house, a primary education system was established. By the age of 12, he had completed a reading of the Quran as well as been taught about prayer and fasting. He does not have excellence in reading and writing with him. Some authors have written that he is quite an unlettered person, which is not right in this matter. At the age of 15 years, his father took him into the service of Hazrat Shah Mohammed Izzat Allah, and he requested that he accept the pledge of his son. And his pledge in this matter was accepted. And the sheikh of time first accepted his pledge in the chain of the Naqshabandia Sufi order, and afterward he also accepted his pledge in the chain of the Quaderia Sufi chain. The daily recitals of the two Sufi chains mentioned above were given to the sheikh of time. He began following the instructions of his spiritual master to his complete satisfaction. Due to the following methods, he has obtained the

position of perfection and excellence in the following:

1. Mystical exercise
2. Endeavours
3. Remembrance of Allah

Then he drowned in Allah's forgiveness river. He was losing his conscience, and he was becoming conditioned by his consciousness. At the time of his realization, his spiritual master bestowed upon him the title of caliph. And he told him to go to that area of the Deccan. As per the instruction of his spiritual master, he has arrived in the Deccan area after the death of his master. He was settled down in the city of Hyderabad. Upon reaching Hyderabad, he was employed in the service of Sultan Miyan, also known as Sultan Nawaz Mulk alias the Nawab of Tadban. He used to hide his condition from people. So that people may not think of him as a learned person. So, for this reason, he did not wear the dress of the learned persons. He used to wear a quilted coat on his body, and on his head, he used to wear a simple turban and coverlet of one yard, which he used to keep on his shoulder and a handkerchief on his head, which will be there, and he used to wear ordinary slippers on his feet. And he used to keep one sword in his hand. But, dressed as a soldier, he was a completely holy person for his time.

Some people in the soldier's group were unaware of his status and position as a person of piety, so they made fun of his dress and appearance. But he did not care about this matter. So it happened one day that he was engaged in the remembrance of Allah in the villa of Sultan Miya.

At the time, there was a cheerful man on his bed, which was close to the sheikh of the time. As a joke, he was stripped of his coverlet and his handkerchief from his head. He was becoming very sad and angry in this matter as a result of that person's unmannerliness. And he was seen enraged at that person. He fell to the ground at the same time because of his magnificent appearance. And he was becoming unconscious, and he had been in such a condition for three days. As he entered the conditioned realm of consciousness, he was becoming his disciple at his hands.

Following the disclosure of the above event, he became famous and well known among both general and special people. The people began coming into his service to become his disciples. However, in this matter, he used to disregard the people. Then he left his employment with Miya Sultan, and he was shifted into the mosque of Kaman of the Elchi Baig, where he used to be busy with meditation and recitals. Then he moved into Gulzar Khan's villa. On Tuesdays, he used to conduct the Sama (ecstasy) meeting. People used



to gather there to listen to music. Nobody came to see him on purpose and did not pledge his hands. He was in a state of engrossment and ecstasy at the time. At the time, he was used to being in the state of annihilation (this is the third and final stage of Fana, where the seeker annihilates in the essence of Allah, which can only be attained through Ishq-e-Haqeeqi). And one who will go against his attention will fall on his feet, and then he will be blessed with his pledge in his hands. Many of the learned and wealthy people of the city were holding a pledge of allegiance in their hands. As a result, all of the above people benefited from him in this matter. Some of his disciples are named as follows:

1. Mavlavi Qutub Uddin
2. Mavlavi Fazal Allah
3. Khan Qader Yar
4. Qader Nawaz Khan

And these people, who were always at his service and benefited greatly from his holy company. At that time, there was one learned person who did not recognize his position of status and holiness and who used to curse him, and he was opposed to his Sama meetings with the sheikh of the time.

One day, Mavlavi Sahib came to see him in the house for this purpose. He went there intending to hold a dialectic session and discuss his arguments about lawfulness and dignity. And he will defeat the unlettered sheikh, and with his proof of the incontrovertible, he will silence him in this matter.

When Mavlavi Sahib was approached in his presence, the Sheikh was deep in thought, and Mavlavi Sahib sat before him. Nonetheless, Mavlavi Sahib did not begin his dialectic with him, and he was becoming unconscious as a result of his state of consciousness. As he became conscious, he was falling at the feet of the sheikh of time. And he asked that he be added to his group of disciples. And he requested that he forgive his humour and his mistake.

It is stated that once the wife of Nawab Amin al-Mulk became seriously ill. As a result, doctors have made the final decision that she will not recover during her illness period. The sheikh of time was going to visit his house. The Nawab has given him much respect and honour and has well-behaved him with much attention and care in this matter.

In his hospitality and care, he did not spare any negligence. The sheikh of the time was asked about the health condition of the patient, and he was told by Nawab Amin Mulk that she would be

recovered from the illness by the grace of Allah within seven days. So, according to the sheikh of time, the patient would be well within seven days.

Nawab Amin Mulk summoned the sheikh to his home after his wife's health improved. In his home, he has organized a large and grand Sama gathering. In this way, the details of his revelation and miracles were becoming well known and famous in the city. And the disciples and devotees are learning these details from head to toe. And having transfers between ordinary people. Because of the length of the essay, this fakir of the shaykh has shortened it, and I am satisfied with the above details as a result.

### **Here are some of his quotes:**

He used to say that one should act as per the sayings of the hadith (sayings) of the prophet as well as the advice of the Holy Quran. Whatever I advise, if it is in accordance with the Hadith and Quran, then you should follow it; otherwise, there is no need for it. Always follow Shariah, Allah's holy prophet's Islamic law. He used to say that ignoring Islamic law is known as the deceptive way. He used to say that there are two kinds of prayers, as follows: 1. Prayer of manifest 2. Prayer of the innermost

In the prayer of the manifest, there are postures of standing, bowing (rukoo), sitting (Waqood), and prostration, and the prayer of the innermost is the leaving of existence. It means considering our existence in this matter to be non-existent. The perfect person is one who will pray these two prayers. And if one prays only one prayer, then such a person is called a defective person.

The salik (Arabic), also known as a mureed (disciple), is an initiate into the mystic philosophy of Sufism, and one who will set foot in the field without Islamic law and the mystic way will come dangerously close to the misleading way. He used to say that anyone who passed through his eyes of attention and care would become successful and a mystic. He used to say that it was unnecessarily expensive to build houses and quarters in this world. We should have to build a house in another world. He used to say that those who taste fakiri will not enjoy the pleasures of riches. He used to say that it is sufficient as an indication to the wise person, but if the ignorant person studies lots of books, he will not get anything in this matter.

There are many Malfuzat, written records of audiences and question-and-answer sessions with notable scholars or Sufis, providing historical context, teachings, and attitudes. Typically presented in chronological and dated order, particular in Southeast Asia, Collections typically

discuss the work's authenticity and the compiler's method of selection, which are both available because of the disciples' well-known and famous malfuzats. If all of this is to be recorded, large volumes of the book will be required. So, for this reason, whatever was written by this fakir, who is a book's compiler, in this Urdu edition is sufficient and enough in this matter.

As per the instruction in the holy Quran that everybody will taste death, for this reason he died on the 29th of Rabil Thani in the year 1238 Hijira, and he was buried on the open land on January 31, 1823, at the age of 63, as he was becoming patient due to the suffering of a fatal illness, and due to this reason he was leaving this mortal world. As a result, his shape was altered, and the agonies of death were present with him. And his mausoleum was constructed in the year 1872 by his first successor, Hazrat Syed Umar Shah the custodian and trustee, who brought one beautiful white stone of marable Jali prepared in Makran, Rajasthan, and fixed it in the mausoleum of the Shaikhji Hali in Hyderabad. And it is still exemplary on its own.

One person among his disciples said that to him: "Oh Hazrat, the time of death is near." "Recite the Islamic creed." He was taking a cold breath, and he was told that "all his life had passed away without any benefit or usage." His soul was

separated from the body while he recited the Islamic creed two or three times. So, for this reason, his sad demise had a great effect on the disciples and devotees of the sheikh at the time.

His funeral was organized in the best possible way. He was buried in the locality of Urdu Sharif in Hyderabad, near the Charminar area.

### **Urdu couplet**

Hazaro'n saal Nargis apni be-noori pe roti hai

Badi Mushkil se hota hai chaman mein Didawar  
paida

**- Iqbal**

### **Translation:**

For a thousand years the narcissus has been  
lamenting its blindness;

With great difficulty the one with true vision is  
born in the garden

**The End.**